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with prejudice, once his own sympathies are engaged. He has little of that knowledge of constitutional history so essential to his subject. He does not understand the reign of Richard II, which he interprets in the spirit of "Little Arthur's History"; he does not know the causes of the struggle between Becket and Henry II in 1163; he knows nothing of Maitland's fundamental paper on *Execrabilis* in the Common Pleas; he has not examined Dr. Leach's work on the effect of the dissolution of the chantries; it would be astonishing, in view of his statements, if he had ever read the *Institutes of a Christian Man*.

These are perhaps sins of omission. But it is to be doubted whether Dr. Gwatkin really understood wherein consists the problem of Church and State, as English history interprets it. He does not seem to have realized that from the Conciliar Movement England was plunged into the mid-stream of European thought; a cautious Scottish monarch would not have brought Casaubon to this country for nothing. He does not see the significance of men like Tyndal and Cartwright and Sherlock, whose writings go to the roots of the problems they confronted. The real history of Church and State is not merely, as he makes it, a statistical table of events. It is the presentation of the conflict between divergent views of life, the explanation of their origin, the interpretation of their value. In this aspect Becket is not merely an English but a European figure; and the Statutes of Provisors and *Præmunire* are landmarks in the history of the secular State. The subject Dr. Gwatkin chose for these lectures is a great one; but such dignified anecdote is inadequate to its treatment.

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GOD'S WONDER WORLD. A MANUAL FOR RELIGIOUS INSTRUCTION IN JUNIOR GRADES. Together with Leaflets. CORA S. COBB. The Beacon Press. Pp. 335. \$1.25. Leaflets, 50 cts.

"The religious thought running through all these Lessons — that God is with us continually and leads us on to all that we accomplish — should never be lost from sight." This assertion (p. 250) informs the inquirer at once of the intention of the author. It is to lead children into a region where investigation will reward them with fascinating discoveries, and where they will constantly explore with delight, with reverence, and with consciousness of God. The ways of ants, bees, spiders, toads, bats, and owls; clouds, plants, and

trees; the work of the rain, the story of electricity — these and many other things are brought within the comprehension of children, and many suggestions are given as to leading a child to think and observe for himself. While there may be room for question as to the form in which some of these facts are presented, the book will be an invaluable assistant to both parent and teacher.

THE EXPERIENCE OF GOD IN MODERN LIFE. EUGENE WILLIAM LYMAN.
Charles Scribner's Sons. 1918. Pp. x, 154. \$1.00.

Professor Lyman's peculiar designation of his theme in a work which seeks to show the compatibility of the Christian conception of God with the mental habits of a modern educated man, reminds one of Hocking's *The Meaning of God in Human Experience*, and, like it, is rather ambiguously suggestive of the apologetic method of the mystics. At first glance it seems to mean that modern life in its highest interpretation may be truly regarded as a divine experience, that is, an experience on the part of God Himself. It may also mean that men of the present day enjoy an objective experience of God, whereby He becomes as real to them as any other fact can be. This is evidently what the author means to say, for he speaks repeatedly of men consciously experiencing God, of this as an experience of objective reality, of God as "a fact" (pp. 11, 14, 31, 35, *et al.*). The position is that of the theological realist.

As the argument proceeds, however, the position seems to shift to the first of the two suggestions. For the claim made by some to the effect that they know God to be real because in certain definite experiences of theirs they feel an immediate assurance of His objective existence, is supported on the ground of the high quality of this experience. The author's favorite designation of its character is that it is an experience of "moral creativity." That is, the man has an experience of bringing new moral existence into being; there is no "world ready-made" but a "world in the making," and this is an experience of God, since God's nature is ultimately "moral creativeness." In this activity therefore man is one with God. The divine experience and his own are one. In man's moral career there is a divine experience. Man's moral creativity is God's own experience. Thus the author's realism becomes a form of mysticism. Is this God personal?

An effort is made to vindicate this claim on behalf of modern religious experience on three counts: its power in the development